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ASSOCIATION, PROGRESSION, DEVELOPMENT.

[Original.]

THE SPIRITUAL WORLD.

BY W. M. FERNALD.

[Concluded.]

Let us, then, with the best reason we can, pursue this subject of the character of the spirit world. I cannot, for one, and never could, view that world as such a Paradise of purity and blessedness to all mankind. I cannot but think that all are blessed, for all are here blessed. Existence is a blessing. And what is there to hinder the natural enjoyment of the very lowest, in the world beyond death? The moment we do away with the idea of an artificial hell, where arbitrary and unnatural punishments are inflicted, and allow every one to gravitate to his own sphere and his own society, that moment do we allow much natural enjoyment in the exercise of the spiritual senses, in the perception of nature around, in the gathering of knowledge, such as always pertains to every society, and in the interchange of many kindly affections. For there is not the veriest hell on earth where the enjoyments are shut out. It is not all misery; but existence itself is a blessing under the worst possible circumstances, in the long run of the life of man.

I know we are told that the wicked there congregate together—that the passions which were here restrained by law and external life, burst out there without any restraint, and rage and prey upon each other in ungovernable fury. But this is arguing without analogy and without foundation. No doubt, the wicked there congregate together, by a law of affinity based in every one's nature. But can we say there are no restraints of society there—no law—no government of their own—no rulers over them from the higher spheres; in short, that a wicked society there is much different from a wicked society here? We see here what wickedness is, and how the wicked congregate together. And we see that from their very human nature, they are susceptible to a thousand enjoyments which no depravity can take from them.

Now, these wicked are raised by death to a spiritual world, and to societies cor-

responding to their own state and nature. Death makes no change in them. But I say, it does make a change *around* them. They now see what they never saw before. Immortality is a truth, and Nature becomes an expanse—I will not say how great, but enough, we may imagine, to inspire them with some degree of awe, and suggest to them higher things. They have not there the *body* to provide for. They are consequently freed from this anxiety, and from the various temptations to which poverty and its host of miseries expose so many in this world. I think it impossible to say that the improved external circumstances which are attendant on an introduction to that world, do not better the condition of the very lowest. They are relieved from the clogs and obstructions of the body and material things; their faculties are quickened and enlarged, and, if they *will*, made susceptible of much speedy improvement. But do they always immediately will? Think how many, even in this world, who, if they could only have their *will*, if they were not restrained by outward laws and circumstances, would rush from their apparently high places, into all sorts of evil. But we give merely the outward advantages. In this respect, the condition of the very lowest may be improved. And this is *all* we can say of mere death. It is just a getting out of the body, with all the same peculiarities of moral and intellectual constitution, habit, character, and spirit. It is going from one room into another. But the man is the very same man he was before. He may be in a better room, better furnished for his convenience and progress—of more splendid apartments and spacious privileges; in short, of grander architecture and furniture. And that, I think, is the least we can say of the materialism of the spirit world. It must be a grander house for the lowest. But the man enters one or the other of these mansions with the very same soul he had before. I will say, then, that he may make progress. Progression is a law, I think, of all nature, both spiritual and material. I know not how long he may remain in a low and miserable state, or how much truth precisely may be embodied in that term, miserable. My opinion is, however, that none are *more* miserable than they were here. But that many—yea, many mil-

lions—must be spiritually destitute, deformed, dark, disquieted, not so high nor so happy as we are to-day, I think is a truth following from what we see around us. Behold humanity! Here are men in Boston, this moment, who would do almost anything for a dollar—men but little above the brute—having reason and a conscience, but oh! how imbruted and stupefied in iniquity. Read the police reports of any great city. See what some men are. The heart sickens, and would fain turn from a description of those who haunt the cellars, and gaming houses, and brothels of Boston, and whose chief evidence of humanity is in a human form, and a little, glimmering, remaining reason, almost buried in filth and crime.

These, to be sure, have claims upon our pity and our charity. They were *born* in sin, and *shaped* in iniquity. They were *educated* in corruption; and their *necessities* in hereditary organism, education, and social circumstances, make an overwhelming plea of mercy and consideration for them. God will regard that. The heavens are just; but the laws of nature are stern and unyielding. They *must* gravitate to the lowest positions in the spiritual spheres; and if, for the first, they are elevated in external circumstances—get into a better external world—that is all we can say of them. They can only gradually outgrow the imperfections of their nature, and rise to purity and goodness.

But we need not go down to these lowest places in earth for specimens of moral corruption. Behold! the high places are full of the habitations of wickedness.—There is not much choice, perhaps, between Beacon street and Ann street, for moral character, according to privileges. How large a spot of corruption a little gold will cover! Or go into the halls of Congress. Even there you will find rotten and sunken humanity; and the lower portions of the earth begin to gather brightness from the comparison.

Enough! No man can deny that were God to strike the balance this day, of justice and judgment, it is not the most corrupted that would be most guilty, nor would justice proceed according to human appearance.

But the great point is—here is a low, and mis-shapen, and perverted humanity. There are millions, of whose wickedness

and depravity we can form no adequate conception; and these all go, as they are, by death, into the spiritual world. Awful, awful, I say, is the contemplation.

Now, the spiritual world above is connected with the spiritual world below. If there are not, then, evil influences emanating from that world to this, it must be because they are restrained by a higher power, or because they are immediately changed in character and disposition. That they are not immediately changed, is in accordance with all the principles of moral character and the laws of the human soul; and that they are always restrained by a higher power, is rather arbitrary—is what, at this day, we know to be false—and not in accordance with our knowledge of the intimate connection of the two worlds, and the laws of spiritual affinity.

My object in presenting this matter is to impress upon the mind the importance of virtue, both in reference to our present state and our happiness hereafter. We live in a peculiar age; and perhaps the most interesting and most important of all developments, are these evidences we now have in psychological science and other demonstrations, of the *immediate presence* of the spiritual world with this world. Nothing, that I know of, is so calculated to affect the soul, and modify its thoughts and habits. Convince men, not only that there is an immortal world, perhaps a million miles off, but interdiffused to a great extent among the inhabitants of this world, and you do much to revolutionize their thoughts on all subjects of practical importance. And how much must our character be influenced by such a conjunction with spirits out of the body! If we are so much affected by the associations of this world, by the company we keep, and the influences we imbibe, of how much greater influence must be that spiritual, invisible influx, which at all times comes in upon us from the myriads of spirits in another life! The following, from Swedenborg, must receive our fullest consent: "All the thoughts of men diffuse themselves into the spiritual world, in every direction, not unlike the rays of light diffused from flame. * * * Hence, the thoughts of men must needs diffuse themselves into societies. * * * And a man is altogether of a quality agreeable to his conjunction with the societies of the spiritual world."

Every man is, in fact, now joined—must be, from the very nature—with some society in the spiritual world. And into that society, with which he is then joined, will he come when death emancipates his spirit.

It cannot but be, then, that we must think their thoughts, be under their influence, and greatly determined by their will! I say these things to impress us more and more with truth and goodness. If we were left alone in this world, the subject would indeed be invested with a fearful importance; but being not alone, but in company and association with some specific society of the immortal world, when we know what that world contains, I say the subject transcends infinitely all the other subjects, and both cautions and encourages us with a seven-fold power.

For by goodness and truth, faithfulness, integrity, and justice, we enlist the sympathies and aid of noble and elevated spirits, imbibe their influence, and are guarded and led on by them; by evil and falsity, injustice and deceit, we *must* place ourselves in subjection to delusive influences and evil direction, even from that world of spirits.

Here, then, is a theme for the consideration of immortal man! Let him look well to the secret springs and motives of his action. By a virtuous purpose and a stern will he *can* repel the false influences of earth and hell; for God has not placed man in such unequal conflict, and so he can draw the purest beings to be ministers to his wants, his truthful seekings, and his good purposes. But let him not worship the spirits, nor look to them for all aid. Let him recognize the Great Spirit—the Centre of all good influences, and the Divine Humanity of Jesus Christ—and look there for his chief strength and support. God, indeed, *operates* through the spiritual world, and so that world becomes the *immediate* cause of all good influences, and the true object of our enlightened affections. But it is not the *first* cause; it is not to *engross* our whole affection. There is much, my brethren, yet to learn on this subject.

There is another idea of the spirit world, quite different from our accustomed thought. It may be found in the very term, *world*. It is a world of boundless variety of character, occupation, and enjoyment. Herein, I think, may be found occasion for great rebuke to that monotonous idea of the spirit world which the church in general holds out. It may be that Christians have not the sources of much definite truth upon the subject; but if they would only give indulgence a little more to the reason, and argue from the well-known principles of things, they might, with the resolutions they have, come to far higher appreciation of the character and naturalness of that world. The occupations of the future world, to the church in general, are a vast piece of mystical devotion. Praise to God, and acclamations of triumph to Jesus Christ, without any definite conception of what either consists in, is the church's chief idea of the employment of heaven. We need not speak of the occupations of hell. They are as gross and indistinct as the former are glorious and indefinite. It is true, some of the more intellectual and reflecting Christians have nobler and better ideas. That Christian philosopher, Dr. Thomas Dick, has done an invaluable service in attempting to conceive of the employments, and give a truer idea of the variety and occupation of the heavenly world. This he has done, too, on strictly philosophical principles. How true are his words: "Science, from whatever motives it may be prosecuted, is, in effect and reality, an *inquiry after God*: it is the study of angels and other superior intelligences; and we cannot suppose there is a holy being throughout the universe that is not employed in one mode or another, in scientific research and investigation. * * * The grand scene of universal nature—that august theatre on which the Almighty

displays to countless myriads, his glorious perfections—will remain substantially the same as it is at present, after all the changes in reference to our globe shall have taken place; and the clear and expansive view of its economy, its movements, and its peculiar glories, which will then be laid open to their inspection, will exercise the faculties, and form a considerable portion of the felicity of renovated moral agents."

Well, therefore, does this philosopher pass through the sciences of Arithmetic or Numbers, Mathematics, Astronomy, Natural Philosophy, Anatomy and Physiology, (for spiritual bodies,) and History, finding in each the most enlarged and ennobling occupations of the immortal faculties, through ever-enlarging scenes of glory and grandeur.

We are told by the church, sometimes, that the "*mysteries of redemption*" will be enough to occupy every spirit throughout the ages of eternity. But what is redemption, in its highest and most proper sense, but deliverance from *ignorance* as well as evil, and the unobstructed progress of all the faculties through scenes of immortal nature?

The spirit world, then, is a world of unbounded variety of character, occupation, and activity. We hear in the church, almost exclusively, of *moral* salvation. And it is, unquestionably, mere intellect, without moral development, secures to a man a very low place in the spiritual world. Our exaltation depends upon our moral nature, and disposition to goodness. Truth, without good, is valueless—is cold, dead, and dark.

But let it be remembered that every faculty of the intellect, when combined with goodness, becomes a source of enjoyment throughout eternity. Therefore there is as much of an eternal intellectual as an eternal moral salvation, commenced in this world. We gain as much for heaven by the cultivation of the intellect, when united with goodness, as we do by morals and religion. And what an immense variety of intellectual pursuits must there ever be in that higher world, to entertain, and delight, and improve the inhabitants! What fine arts, and studies of Nature! I had almost said, what sculpture, painting, music, external ornament corresponding to internal idea and sentiment! Why may we not say it? Those who have had their spiritual senses opened to perceive such things, say that they exist—that all things there correspond to all things here, only higher, spiritual, and in infinite multiplicity. What encouragement is this to the variously endowed soul, to perfect and prepare itself for immortal joys? Only see that the intellect is conjoined to goodness, and ruled by it, and there is no taste or gratification in the most eccentric, peculiar, or most common mind, that may not be ministered to and enjoyed throughout eternity.

The church speaks of the future world, of heaven, as an "eternal Sabbath." No wonder that children have been repulsed at such an idea, and said they did not wish to go to heaven. Rather say, that heaven is *God's world reduced to order*, and is as this world will be, only higher, when

society is re-organized, and a portion of every day will be the Sabbath of the soul. This brings to mind Swedenborg's mention of amusements, festivities, and a variety of performances, corresponding to all of virtuous mirth on earth.

Now, God's praise is best given in the rejoicing of a harmonious nature, and in love and good will in all and to all, and the mysteries of redemption are best appreciated in the escape from an unnatural church into a glorious, variegated, most highly natural church and world. Such a world is heaven above.

The church on earth is not the fittest of all places to prepare for heaven. It knows, frequently, the least what heaven is. It has, perhaps, *higher* ideas, but they are not broad, they are not natural, they are not according to truth. It prates of "the vanities of science." It knows not that half of heaven is composed of science. It speaks of salvation from sin; but it knows not what sin is, nor has any provision for its complete eradication. It has its heaven and its hell. But they are so unnatural that the very telling of them is calculated to beget doubt of their existence. It does not present the heaven that is fully attracting to the soul of man, nor the hell that he can most readily appreciate, and that can shake the centre of the soul with a rational and natural fear. It speaks of the resurrection of the body, and of souls without form. It knows not that the soul itself is a body, and a form, and an organism. It denies the male and female distinction. It knows not of the *spirit* of man, of the immortal marriage, of the entire unity. Alas! how much do we need a better reflection upon our immortal capacities and endowments, and the sublime and boundless nature to which we are destined! The subject is certainly inspiring; it appeals to every faculty, every sentiment, every affection of our manifold being; it awakens a just pride for our nature and attainments, and a jealous care for those refinements and accomplishments which, though not reckoned into our eternal being, are as much a part of it as any powers of the soul. The heavens are educated and refined; the heavens are moral and religious; and let us remember the heavens are just. We have much to hope for, and much to fear. Think not all is smooth and harmonious after we leave this life, only for those who have been wise unto salvation, in every form and feature of all its boundless variety. Beware of deception. There are wider and more philosophical scriptures than any in very general use. There is more of a soul to save than any are aware of. There is an infinity of truth, goodness, and joy—a spiritual world, which casts all the glories of material nature in the shade—connections to form, much to learn and to acquire, to be ambitious for—and to conclude all, much to rejoice in, in the most unfortunate circumstances of human life. For however we may fail here—and how many do fail—we may be sure there are better advantages there—eternal progress to eternal harmony. But until we *will* right, that progress can never be made, that harmony never attained.

Cambridge, Mass., March, 1851.

[Original.]

HUMAN PROGRESSION.

Mr. Sunderland.—That the spirits of all men are destined to endless progression in the future world, is, to my mind, evident enough. But as to the ratio of that progression, especially in the lower orders of moral and intellectual being, I feel quite unsatisfied with my own ideas.

In his discourse of last Sunday afternoon, Mr. W. M. Fernald made a remark which increased my uncertainty on this point. He said, in substance, that "*the strong predominant qualities of every person would unquestionably exist through eternity.*" Whether I have, or have not, given his true meaning, I hope he will say something through the columns of your interesting paper, calculated to shed light on the subject of my enquiry.

What has, to my own mind, always seemed quite probable, is, that the stages of progression, in the spirit world, are somewhat analogous to those of common education in this world. Yet, these are limited, while those must be unlimited, as to number at least. Now, what I regard as involving some difficulty, is, that *here* all may go through the same stages of instruction, and therefore receive the same advantages. All may commence at the primary school, and go through all the succeeding departments of learning, until he has, in the common phraseology, "finished his education." If the teachers be equally good, the person who enters the primary school in 1825, completing the whole routine in regular gradation, can have no advantage over him who enters the same school in 1850, completing the same routine in the same time. In the first place, let it be supposed that all have the same capacity, and exert themselves equally. When applied to the spirit world, even this case will present the appearance of an equality. For if the stages of progression there are infinite in number, and regular in gradation, the person who enters upon the advantages of the spirit world in 1825, must be forever in advance of him who enters upon the same advantages in 1850, or even in 1826. If this does not encourage suicide, because that act of itself would prove a great hindrance to the spirit's future advancement, yet it presents something like *unfairness* in the time of one's earthly career, and makes him feel that the sooner he is out of this world, the better! This view of the case gives immense advantage to St. Paul, for instance, over Dr. William E. Channing.

But let it be supposed that the *capacities* for improvement are, in some persons, *inferior*. This, in the present world, we consider a misfortune, but not a source of blame. If inferiority in *natural capacity*, be necessarily attended by inferiority of happiness, then this circumstance must also seem unfair and unjust; otherwise, perhaps not.

Again, granting that some are all their lifetime (in this world) excessively vicious. They mis-improve all the advantages for moral and intellectual advancement. I have formed an opinion that such, generally, owe their condition to a bad *physical organization*. They have unevenly-balanced "heads," phrenologically speak-

ing. But in the spirit world—I can hardly say I have an opinion here—but can it be that our *physical organizations* are going to generate corresponding *spiritual organizations*? If so, what will be the spiritual office of the organ which here (in the extreme development) stimulates to murder?

It is here that Mr. Fernald's remark, above referred to, seems objectionable. Those moral and intellectual characters, so far as they have stood still, or retrograded, in this world, must, of course, stand low at their entrance into the spirit world, compared with others that progressed farther while in this world. This is very plain and very natural. But I am not satisfied with the proposition that all the imperfections of organization which characterize the *physical* man here, must necessarily characterize the *spiritual* man there. Ought we not, rather, to expect that the spirit, when freed from its physical relations, will receive a far better, a more harmonious development, than the phrenologist ever assigned to him?

But my object in writing is to get information, by calling forth remarks from one who must have thought much more thoroughly and effectively upon this subject, than

Your constant reader,

J. W. GREENE.

Boston, March 17, 1851.

SPIRITS.

PARENTAL, IMMORTAL, HAPPY.

[Original.]

CRAWFORDSVILLE, IND.

Friend Sunderland,—As every new spiritual demonstration is a matter of gratification to those who are interested, I send you the following—not to excite hope, but to encourage it.

Having received an interesting account of the supposed "sounds" at Crawfordsville, a small company, consisting of Dr. Turner Welch, Abijah Taylor, Gabriel Shideler, and myself, accepted an invitation, and attended, to witness for ourselves, the manifestations of these interesting phenomena. After saying that we were most generously received and entertained, and offered every opportunity for inquiry and investigation that kindness could devise or honesty demand, I will commence by recording what transpired after we were seated around the table.

After the first loud inquiry had been made, "Is there any spirit present that will converse with me?" it was proposed that each one should ask mentally. This was done, commencing with the one who sat next—no one receiving an answer until it came to Abijah Taylor, one of our company. When it came to him, a clear, distinct sound was heard on the table, nearly resembling the spark of transmitted electricity, only softer and muffled. This was the first sound from the spirits most of us present had ever heard; and I presume no one who heard it will ever forget it, or be deceived by any other. It seems to me, that it is not to be imitated or counterfeited. This purported to be the spirit of his mother, from whom he

has, at various times, had strong impressions of her mental presence.

Soon there were many and repeated sounds on the bureau in the room. Here I had the satisfaction to converse, to some extent, mentally. Not many questions were responded to me, by loud raps, but a silent communication of answers and ideas, altogether delightful, if not bordering on the ecstatic. Several others received correct answers to mental questions, while all could hear the clear, mild, velvet-like sounds produced by the living dwellers of the spirit land.

At a table, in another room, around which a number were gathered, the manifestations were very loud and accurate in their responses—so much so, that I believe no one present remained longer in doubt or suspense as to the reality of some unknown and invisible agency.

As the inquiry went round the circle, from one to another, "Is the spirit of my father present?" "My mother?" "My sister?" "My wife?" it was no ordinary wave of joy that dashed around the mental temple, as the loud and calm response came, saying, "Yes; I am here."

Several distinguished citizens of the village were present, among them Major Elston, Dr. Griest, Mr. Davis, (a minister in one of their churches,) and many others. Major Elston enquired, "Can we have these communications at my house?" Rap. "Is there any one in our family who will be a medium?" Rap. "Which of them?" He then commenced calling over the names of the members: at one there was a response.

Dr. Welch asked, "Can we have them in our family?" Rap. "Within a month?" Rap.

Mr. Vance enquired, "Is the spirit of my father present?" Rap. To several questions in relation to the number of years he had been in the other sphere, the State in which he was residing at the time of his departure from this world, were also answered correctly.

Near the close of the evening the table was thought to be moved, and raised up on one side. That they might ascertain this, and see that no one was in contact with it, the candle was placed on the floor, directly under it. Soon again it was lifted from the floor, on one side, some two or three inches, and moved in a sidelong direction.

The interest in the village, which was at one time raised to an excitement, has become tranquil and intense; and the citizens are giving it a thorough and candid investigation, such as, I trust, will be worthy the subject and the citizens.

The best "medium" they have yet discovered, is Fisher Doherty's daughter, a little girl of some six or eight years old. The manifestations, so far as known, were first made in his family. You are acquainted with him in a very substantial manner.* His history is interesting, from

*Mr. Fisher Doherty subscribed for forty-four copies of this paper, at its commencement, and has been a devoted friend to its interests from the beginning. Indeed, we scarcely know of one family, or locality, where an interest has been manifested in the circulation of the "Spirit World," but they have already had among themselves spiritual manifestations.—Ed.

the beginning of the works of reform. He has been engaged in most of them, and is always ready for every good word and work. And we find in the mental world, as in the physical, that the sunbeams strike first the trees upon the mountain tops. Some time last summer, he received a very remarkable manifestation from the spirits of his departed father and brother. This served to increase his interest in the matter, and wrought an increasing desire to know more. In this desire he had the sympathy of a most amiable and affectionate wife. Just such a family as I should think that good spirits would delight to visit.

About three weeks ago the first definite attempts were made to hold intelligible intercourse with their heavenly visitants. It was in the stillness of the evening, as they were about retiring. His wife felt a sensible jar in the floor, directly under her feet, and heard a distinct sound. She stepped back a little, somewhat startled, but soon felt it again, and heard the same sound. She then spoke, and asked her husband if he heard the sound. He told her he did, and the other one, too; and he thought they must be the real spirit rappings. After they had composed themselves to rest, he desired, *mentally*, that if it was an indication of the presence of angels, that he might hear three raps on or near the head of his bed. This was immediately done—three loud raps were heard by both himself and wife. They had many thrilling and convincing proofs of the presence of their departed friends, before they suffered their slumbers to come upon them.

In the morning they again began to hold intercourse with their long-silent and departed friends; and when their little girl came into the room there seemed to be a renewal of sounds and manifestations, and when she asked questions, the responses were more ready and distinct than before.

But I must conclude this interesting narrative, or I shall be, if not already, tedious. I have no time to make it shorter.

As ever, for God and humanity,

JOHN O. WATTLES.

Wea Dell, March 7, 1851.

[Original.]

GUARDIAN ANGELS.

The appearances of good angels are frequently mentioned in the books of the Old and New Testaments. In Genesis we find an account of an angel speaking to a man in the desert; and again, the accounts of those who appeared to Jacob, and wrestled with him, while on his way to Mesopotamia. Angels spoke to Moses on Mount Horeb and Sinai; to Balaam; to the wife of Manoah, and afterwards to Manoah himself; to Gideon, and to Daniel, at Babylon. And there are other instances, which it would be useless to recall to the memory of unbelievers.

Now, all we would ask of them is, that they will rightly exercise the powers of their own minds, and try to obtain a true knowledge of the immortality, and then they may be the better prepared to judge whether they are immortal, and whether they may not have guardian angels hovering around them. B. F. COOLEY.

EDITORIAL.

BOSTON, SATURDAY, MARCH 29, 1851.

RELIABILITY OF SPIRITS.

We have shown, we hope, that manifestations may be admitted to be from the spiritual world, without taking into account the *character* of the communications made. That is, we may call certain *characteristics* "false," "discordant," "frivolous," or "wholly worthless." The same may, indeed, by said of the Bible. For teaching the science of *electricity*, it is worthless; but for showing how the religious element in man has been developed in preceding ages, it is valuable beyond price. All its alleged or admitted contradictions, all its puerilities, do not militate against that one Great Design, so manifest in that most ancient of books.

We have, from the first, admitted that certain *characteristics*, when viewed alone, or disconnected with the great whole of what comes from the spiritual world, may be set down, not only as discordant, but false and frivolous, in the extreme. We have frankly described what we have witnessed of this character. In the first volume of this paper, we published a number of humorous letters that were written on paper, by spirits, in Stratford, Ct.; and by spirits, one or more, who signed their names as "Sam Slick," "Beelzebub," "Sambo," and "Devil."

In Auburn, N. Y., spirits announced themselves to me as "St. Luke," "St. Paul," and "James Madison, formerly President of the United States."

Now, as we have never supposed that the mere spelling of names, by "sounds," even when made by spirits, proved *personal identity*, we cannot say that we were much impressed by these manifestations, purporting to come from "devils," "apostles," or "presidents." One admission, however, we are, perhaps, bound to make. It is this: that we had as much evidence to prove the *devilship* of the Stratford spirits, as was evinced for proving the *apostleship* of the spirits at Auburn. In neither case was there anything more than the *ipse dixit* of the spirits; and as far as they, themselves, have made out their respective claims to personality, they may have been the *same* identical spirits in both places. That neither those, or any others purporting to be from on high or from beneath, have led us astray, we may be permitted to hope, from the consciousness we have, that we have not implicitly followed any one of them. To be sure, we have kept our *attention* fixed upon the whole of them, and have listened to them all, as far as may have been necessary to ascertain what their

individual testimonies might be; and the results of our observations have appeared in these columns from week to week. We have interrogated NATURE, we have interrogated the *spiritual world*—not one man, nor one spirit, nor one society, nor one sphere alone, but the whole. That is, we expand our affections for *goodness and truth* from all. Of how much we may have been receptive, or how much we may have communicated to others, through these columns, is left for others to judge.

At first, mortals think it "very mysterious" that manifestations should be made from spirits at all. Nay, it is not only mysterious, but impossible! So say grave theological teachers, editors, and believers in the Bible. It cannot be.

Well, in the lapse of time it comes to pass that many admit that "strange noises" are made by spirits; but then it is so "mysterious" that spirits should lie to *liars*, and be "devils" to those who *love a devilish theology*! Strange that man should attract around him spirits precisely like himself! Strange that it should be an unvarying law of all worlds, that *man* should receive that of which he is the most *receptive*! And thus a *deceiver* gets himself deceived. He receives deceptive answers from such spirits who are always ready to flow into his love of falsehood.

Swedenborg tells us that he was himself deceived by spirits:

"The deceitful spirits have flowed in for a considerable time, and, in some cases, with so much subtlety, that I knew not that it proceeded from them. They flow into the subtle thought of man, which influx is such that man could never perceive the source of it. * * * They (ignorant spirits) were exceedingly complaisant to every cupidity that was given; and when they could hold men in any evil cupidity, they were then in their life and delight. In such cases they suppose themselves to live as the man, for they then appropriate his life as their own, because in a similar life; consequently in society with the man. But where there is a *repugnance*, as with one who does not suffer himself to be perverted by them, but remains in faith with him, they cannot live, for he is not in the stream of their life."—*Spiritual Diary*, 3842, 3843.

We have before remarked that it does not appear that Swedenborg, in any of his writings we have quoted, had in view a distinct anticipation of the *audible "sounds"* now made by spirits to mortals. This must be borne in mind, when seeking for a better understanding of what is now taking place under the name of spiritual manifestations.

That he was temporarily deceived, is highly probable, not only from what he says of himself, but from the multitudinous statements he makes about the spiritual world, some of which may be very likely to be both "frivolous" and "contradictory."

Swedenborg, it must be remembered, was a *human* being, and lived in a *human world*, all the while he was writing about spirits.

Having entered upon the investigation for the purpose of ascertaining whether the position laid down in the first, and repeated in subsequent numbers of this paper, was tenable or not, in view of developments since made from the spiritual world, our readers may now look at the grounds over which we have passed, and judge for themselves how far we are supported in the following conclusions:

1. That "communications" from spirits are not always reliable, either for what they *purport* to be, or what mortals *understand* by them.

2. That when mortals deceive spirits, (as they may do, for aught we know,) they (the mortals) may be deceived by spirits, as the consequence.

3. That when mortals are so low as to *deceive by design*, and they approach the spirit world for this express purpose, the *unvarying universal justice* of the *ETERNAL* is manifest in the answers they receive. It is the law of the *INFIRM*, that "whatsoever a man soweth, that shall he also reap." And thus is that declaration of St. Paul fulfilled.

"For this cause, God shall send them strong *delusion*, that they should believe a *LIE*; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

That is, if, under all the circumstances of the case, a man be more receptive of falsehood than of truth, and he comes to the spiritual world, and lies to the spirits, *he must reap what he sows*. The necessities of the case are such that his attempt at deception necessarily involves him in the false, and thus he is and must be deceived. For thus we are taught by the *Divine Justice*, that what a deceptive mind gets by deception, is *false*, though all the time he *imagines* he gets at truth. In the nature of things, it is impossible for a *liar* not to believe he has detected falsehood, when he gets answers from mischievous spirits, because he imagines that there are no such spirits to answer him. Thus he is certainly confirmed in his error. That one mortal should deceive another, does not seem to be very mysterious; but we are asked why spirits should be always ready to deceive *innocent* mortals, who do not wish either to deceive or be deceived. But you should tell me why innocent mortals should ever be deceived by mortals. And if you want to know how to secure yourself against deception, by mortals, you know what you must do. And corresponding with your precautions against error or deception from mortals, should be your efforts against deception from spirits.

We are not unmindful of the views with which many friends will read these remarks. They may, perhaps, have overestimated the sphere into which all enter by death. One may place it too low, and another may place it too high. That world may comprehend both what is high, and that also which is low, but not in those *extremes* which either the sectarian theology, or the utterances of clairvoyants, may have taught us to believe.

GREAT INJUSTICE.

Many of our city papers, and others throughout the country, have published, without any disapprobation, a letter from Mr. Peter Grieve, of Zanesville, O., the father of John R. Grieve, who is reported to have shot his wife Hannah, and himself, in Quincy, last October. Mr. Grieve's letter contains the following language:

"It is placed beyond a doubt that they are our children, who, by their unfortunate choice of reading the pretended writings of A. J. Davis, and similar humbug works by Fowler & Wells, New York, and also the Spirit Messenger, of Springfield, have been captivated, deluded, and may I not say murdered, by those vendors of trash in the community.

You will please cause their remains to be decently buried in the burial ground in Quincy, and cause a tombstone to be placed at their grave. On the gravestone I wish to have the following inscription:

"To the Memory of John R. Grieve, aged 22 years, and Hannah Banks, his Wife, aged 15 years, both of Zanesville, Ohio. Deluded by the writings of A. J. Davis."

It is certainly lamentable to find such a request published to the world. What! and was it not enough that Peter Grieve had children who were sufficiently *weak* to be "deluded" by the "humbug writings of Fowler & Wells," and "A. J. Davis," but now they are dead, the father wants to show his own *weakness* by having the fact of his son's mental imbecility inscribed upon his tombstone! That John R. Grieve was imbecile in his intellect, his own conduct led us to infer; and that he descended from an imbecile father, the above letter is now sufficient to show.

But, we ask, is it *just* to put the name of A. J. Davis upon that tombstone? If so, why not put the name of "Fowler & Wells" there, also?

If the above example is a good one, then we may recommend the publication of all the cases of suicide and murder produced by *sectarian* excitements. And I will agree to furnish a few scores of them which have occurred under my own notice. Nor must these cases be *published*, merely, but upon the tombstones of the unhappy victims of sectarianism, should also be inscribed,—*"Deluded by the writings of the Bible."* Or, if this should not be thought sufficiently explicit, we might put the names of the

particular sectarian preachers, also, upon the tombstones, as indicative of the instrumentalities by which the subjects were brought to an untimely grave. A case of insanity was brought to me, not long since, of a young lady who had attended at the Tremont Temple, in this city; and when I am convinced that justice requires it, I will make public what I happen to know about this and similar ones, which have come under my notice during the last thirty years. Let justice be done.

RESISTING THE FALSE.

It is a question of some importance to those families in which spiritual manifestations are made, as to how far they should yield their attention to mortals, or spirits, whom they know to be in *evil or falsehood*. When mortals *falsify* about any given medium, and then approach them, and ask for responses from spirits, what shall be done?

Perhaps specific directions could not be given; but the general rule is, *REPEL the false and evil*, always! If one who has reported falsehood about you, repent and approach you for the purpose of rendering justice for the injury he has done, of course you would not, could not, repel him. But surely no blame can attach to mediums who refuse the presence of men whom they know to have lied about them. We have now in our mind one of this class of opponents of spiritualism, the toxicologist, who has reported that "Mr. Sunderland would not let him see Mrs. Cooper." The story is *false*, every word of it. He came to my office, and *said* he wanted to consult the spirits in *behalf of his sister, who was in Philadelphia*. The answer I made him, was, that the sittings were not under my control—what I say to all who come to me, instead of Mrs. Cooper. I also added that I did not suppose spirits could be consulted by proxy. The guardian spirits of his sister were with her, not here; and if she wished to converse with the spirit of her child, she herself should be present. I did not refuse him, as has been reported. But now I do not suppose that any medium who knows him, would admit him to a sitting. Certainly not, if that is true of him published in the *Providence Mirror*. The voice of the Universal Heavens proclaims, "Beware of the man, or the spirit who *designedly* deceives by falsehood. Shun them as you would a serpent."

PROSPECTIVE.—This number completes the half of volume second. Three months more, and the year is up! And what do our friends say about the continuance of this paper? Do any of you regret having assisted in its circulation, thus far? Well, please remember that if it be continued,

its subscription list must be doubled, at least. And is it not time for each one of its friends to say what he will do? How many subscribers will you obtain and send us? We must know in less than two months from this time, and the sooner the better.

THE DIVINE HUMANITY AND THE TRUE GOD, is the subject of discourse by W. M. Fernald, in Washington Hall, to-morrow afternoon, at 3 o'clock.

LITERARY NOTICES.

THEORY OF PNEUMATOLOGY: In Reply to the Question,—What Ought to be Believed or Disbelieved concerning Presentiments, Visions, and Apparitions, according to Nature, Reason, and Scripture? By Dr. John Heinrich Stilling. Translated from the German, with Copious Notes, by Samuel Jackson. First American edition. Edited by Rev. Geo. Bush. Bela Marsh, 25 Cornhill, Boston. 12mo. pp. 226.

The publication of this well-known and celebrated work, at the present time, is opportune, and we doubt not will very much assist in the great work of Spiritualism so recently revived by the new spiritual manifestations, now so prevalent all over this country.

THE PHILOSOPHY OF SPIRITUAL INTERCOURSE: Being an Explanation of Modern Mysteries. By Andrew Jackson Davis. 8vo. pp. 175. Bela Marsh, 25 Cornhill, Boston.

Mr. Marsh has all the other writings of Mr. Davis, and also the works of Swedenborg, and all the publications of Fowlers & Wells. Indeed, his store is the place, in Boston, for the sale of all the popular works, ancient and modern, American and foreign, on Human Rights, Education, Physiology, Pathetism, Health, and Pneumatology.

UNITY.

ATTRACTION, HARMONY, HEAVEN.

[Original.]

LINES

Suggested by an Interview with the Spirits at the house of Mr. LaRoy Sunderland, in Boston.

We sat within an upper room,
Like that where Christ's disciples met
The night before their Master's doom
Was sealed, to die on Olivet.

That circle seemed the bright prelude
To heaven's eternal, cloudless day,
Where hopes revived and loves renewed,
Shall never, never fade away,

Earth-souls mingled with souls above,
Within our circle's radiant light,
That had been linked on earth, in love,
Too strong for death to disunite.

Stout hearts, unmoved for many years,
Beat high with hope on every hand,
As sweetly on our listening ears,
Fell voices from the spirit land.

Dedham, March 10, 1851.

G. T.

CHURCH OF THE FUTURE.

BY HENRY JAMES, ESQ.

Lecture in the Stuyvesant Institute, New York, on the Character of the New Church, which is now in process of formation in the earth.

The controversy, said Mr. J., between Christ and his antagonists, was a controversy between the most enlarged humanity on the one side, and a concealed sectarianism on the other. Christ fought the battle of universal man against those who had made humanity a prey to their own aggrandizement. It was not a battle between God on one side, and man on the other—for Christ always declared God to be the unchangeable friend of man—but a battle between God, as the friend of universal man, and a set of men who arrogated his special friendship, on the ground of a certain conventional morality which distinguished them from the rest of mankind.

If the mission of the Christ claimed this humanitarian character, the sovereign touchstone of his church will be its possession of the same spirit. The interests of humanity will occupy the first place with it, and personal or private interests a very subordinate place.

Applying this test to the existing sectarian church, we shall at once discover its complete destitution of the spirit of Christ. It is not inspired by a zeal for humanity, but only for the person of Jesus. Sectarianism does not observe the complete contradiction it offers the Gospel by this personal idolatry of Christ. But nothing can be more inhuman than this pretension. The old sectarianism, however, is passing away. It is without a living root, without the least basis in the private or public necessities of humanity. Professing to be identified with the vital and universal interests of man, it allows the whole current of his aspirations and thoughts, almost the entire sweep of his legislation and action, to avert themselves from it, and is obliged to put up with the tribute of a brief and extremely formal Sunday recognition. It is indeed pitiable, on going into modern temples of worship, to hear the pleading cry wherewith it calls upon mankind to save it. Instead of being a refuge for man, as of old, and a sure pledge of his salvation, it has now become a snare for its own life, and every Sunday besieges us with the proofs of its danger, and the certainty of its destruction, unless its friends rally with new zeal to its rescue.

The prime mark of the true church, the church of the future, will be its accordance with the spirit of Christ, in regard to the great humanitarian end he had in view, rather than the promotion of his mere personal consequence. It will know Christ no more after the flesh, and plant itself only upon his representative or humanitarian significance. Thus will it vacate all vital worship—such worship as is

prescribed by the will of another merely, and does not spring from the heart of the worshipper. Ritual worship is always dramatic, has always an end beyond itself, never expresses the real desire of the heart, but simply the interested deference of one will to another. Nor will the coming church fail also to vacate ritual righteousness or that sort of righteousness which flows from ritual obedience. This righteousness, in its highest form, is consistent with a heart of impenetrable hardness, an intellect of the utmost tenuity, and a life of complete selfishness. I have known distinguished fathers and mothers, in our Christian Israel, whose presence was like mildew on flowers, and who sent you away with the feeling of having been defrauded of half your vital electricity. They were fathers that begat nothing but their own vapid arrogance, and mothers that suckled nothing more tender than their own strapping self-conceit.

I know not how the current Pharisaism may affect my hearers, but I, who possibly have been more familiar with it, who have, in fact, been lodged and boarded, and I may say, done for, upon it, for long and dismal years,—I hate it as I hate the obscene laws of hell. I agree with the true-hearted old Swedendorg, indeed, who described it as the very stuff out of which the profoundest hells are fabricated. In the exact ratio of one's faith in God's unsullied love must be the loathing of the way in which it is daily and devoutly blasphemed by these mercenary poor panders to popular bigotry and cant. Rather than that our children should grow up to the inheritance of these insanities, rather than that fair souls should be defaced by these traditional falsities, it were a thousand times better that the very name of God were blotted from off the face of the earth, and the sacred heart of humanity alone held in reverence.

If, then, the coming church shall ignore all ritual righteousness, all that merely figurative righteousness which stands in an interested or servile devotion, it will then recognize only a positive righteousness—the righteousness which consists in every form of beautiful action, and which flows simply from being a man. The question was asked by him whom the expiring church professes to honor, What shall a man gain in exchange for his soul? as if the possession of his soul were cheaply purchased by the loss of all things beside. Yet the old church treats the human soul as if it were of no account in comparison with more sensuous joys. When she speaks of the soul she means the body; and by the salvation of the soul nothing more than deliverance from bodily torment. The soul in man is the inward, animating, and directing force of his body. What gives dignity to man is, that he possesses a soul; that is, finds his principle of action exclusively within him. In the infancy of human culture, this soul, this principle of action in man, is overlaid by the senses, or by the necessity of providing for his bodily and social subsistence. The machinery which becomes organized for this purpose, may easily endanger his soul by itself becoming his principle of action.

It was to save his soul from this danger that the Christ lived and died. His life was an unbroken protest in behalf of the human soul, against governments and priesthoods, and institutions of all sorts, which arrogated to themselves the right of controlling human action.

The old church has been false to this temper of its master. It has utterly failed to second his zeal for the divine life in man. As all the apostles of Christ typify a particular spirit in the church, or a peculiar development of its life, so the typicality of Judas Iscariot is as normal and perfect as any other apostle. The Christian church is now in its Judas phase of development. The star of the forlorn Iscariot culminates at length in its zenith and rules in the house of heaven. For the church has sold its Lord for filthy lucre's sake, has accommodated his doctrine to the support of every political institution which degrades and denies the soul of man. It regards the existence of the soul as a mere tradition. By this debasement of the church, the soul is left without a champion, or rather is left to the exclusive championship of the irreligious classes. As it was of old in the letter, so it is now in the spirit. As Jesus found no favor with the devout and honorable of the earth; as his retinue was made up of the outcast and disreputable; as his weary feet found no bath so grateful as the tears of a repentant harlot, nor any napkin so soft as her flowing hairs; as his truest recognitions, recognition under every circumstances of ignominy and abandonment, even when he hung powerless and expiring on the cross, came from the heart of a thief; so his great doctrine of the supremacy of man to institutions, of the supreme worth of the soul, being formally denied by the church, finds practical succor and vindication only with those whom the church despises and excludes, merely secular men, mere men of the world, in some cases men of business, in others, men of pleasure, in both cases alike, men who find the principle of action within themselves, and hold nature and society responsible to them.

The lecture was concluded with a discussion of the relations of science to the Church of the Future.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

THE QUINCY TRAGEDY.

Hartford, Conn., March 13, 1851.

John Grieve, Esq., Zanesville, Ohio.

Dear Sir,—I am moved to write to you, prompted by a letter which I have this morning read in the "Hartford Courant," purporting to be a copy of one written by you, and sent to Coroner Bass, of Quincy, Mass. The letter judges and condemns the writings of Mr. A. J. Davis, and similar "humbug" works by Fowler & Wells, &c., and proceeds to say that John and Hannah Grieve were "captivated," "deluded," and "murdered" by such "trash." It gives directions for the following epitaph to be inscribed on the tomb of those unhappy victims:

"To the Memory of John R. Grieve, aged

22 years, and Hannah Banks, his wife, aged 15 years, both of Zanesville, Ohio, Deluded by the writings of A. J. Davis."

I have thought that the letter might be a forgery, a thing got up by some ignorant persons, with the endeavor to cast disrepute on that which they know nothing about. It has not the tone of Christian sorrow breathed from the pure heart of a bereaved father. It is harsh and condemnatory. Had the writer of it ever read Mr. Davis's works, he might have learned therefrom a spirit of religious gentleness, forbidding accusation and teaching charity. And had the unfortunate victims of their own diseased imaginations—John and Hannah Grieve—had they ever read these works understandingly, they would have been led from the error of their ways, and guided away from their weak contemplations. They would not have committed suicide, because they would have learned that all violation of divine law is followed by inevitable punishment. We know that suicides are often committed by persons under what is called a high religious excitement. Our lunatic asylums are filled with such "deluded" victims; and many a grave-stone covers the mortal remains of those so "murdered." But we do not see inscribed upon the tombs,—

Deluded by the writings of Moses, John, and Paul.

And yet how many diseased minds become maniacal from the contemplation of those doctrines; but it is only the ignorant who will say that these things have made them insane. Their insanity takes that turn, but it originates either in some physical derangement of the system, or some hereditary disease of the mind. Perhaps you yourself, sir, or the mother of your son, bequeathed to him the germ of his delusion. Ask yourself what nature you gave your child. If that letter and that epitaph was penned by you, it is evident that you gave him a mis-directed mind. In the twenty-two years of his life here, could you not have taught him so to walk uprightly that he could have continued in the way you should have shown him? Had you led him in the path of truth, he would have pursued it onward up to God; and you may be sure, sir, that Mr. Davis would never have led him from it. Could he have spoken to him, his language would have been, "Go on, be just, be true, be pure, obey the laws of God, and heaven is yours." Mr. Davis uses no other language.

I have pitied, I do pity your son, sir. His was a much deluded mind. *Murderer* and *suicide* are harsh epithets, but they are the world's words to designate what your child was. I should call him diseased and misdirected. The little girl whose earthly life he took away, has called loudly upon the sympathies of my nature. She followed him with a woman's love—was ready to go wherever he should lead. Had his mind been rightly directed, he could have led her to the highest heights of virtue here, and made her a bright example on the earth. But he was weak, and so they fell together. But, sir, Mr. Davis never told your son to take that innocent child by the hand, and lead her forth and slay her, and then take his

own life. The writings of Mr. Davis teach not such things: they teach a perfect and entire obedience to nature's laws. Your son violated those laws. But it is not for us to judge him—I only pity him. I wish he had received a different organization with his birth; I wish he had been better directed. Let his tombstone proclaim a *lie*—it will be consistent with what has been his apparent training—it will be consistent with his unhappy end, the termination of his earthly life. All those who have read Mr. Davis's works, who see that inscription, will know that it is a *lie*—and a few years hence all will know that falsehood was inscribed on the grave of the murderer and the suicide.

When the lunatic in the insane asylum takes his knife and plunges it into the heart of the victim seated next to him, and declares that "God bade him do it," do we believe that God thus commanded? No, we know that the diseased imagination of the fanatic spoke—so with your son, sir.

It is not since Mr. Davis has written, that our insane hospitals have been built. It is not only since he has written, that murders and suicides have been committed on the earth. Let the instructions which flow through him be obeyed, and these things shall cease. Let his teachings be *rightly understood and followed*, and we shall have no murderers, no suicides—no insane hospitals, no prisons—no slanderers, no falsehoods; children shall not be born the heirs of crime, because of germs implanted in their natures; they shall inherit virtue, and the good parent shall rejoice in the pure loveliness of his offspring, and God's kingdom shall come on earth.

I would advise you, for the good of others, to change this inscription on your son's grave, and let this truth be there recorded:

The victim of a diseased imagination; the inheritor of an unhealthy intellect; one not guided and directed from childhood unto good; the unhappy destroyer of his own earthly life, and the life here of one who loved him.

And I would respectfully recommend to you, sir, to make yourself acquainted with the writings of Mr. Davis, that you may no longer ignorantly suppose that they inculcate crime. If you can understand them, and will discipline your mind thereby, you may become a Christian, (I do not mean a Christian, in the abusive sense of the word, but a true Christian,) one who judges not, condemns not—is gentle, and full of loving kindness. Be such, and you will have within yourself that peace which the world gives not, nor takes away. Such have Right and Heaven within them, and they are not "deluded" from it by Mr. Davis, Mr. Fowler, or any other man.

May you, sir, and the mother of your son—if she is in this world—also the bereaved friends of the young misguided Hannah, receive comfort from above, for great must be your sorrow because of the misdirected course of those it was entrusted to you to guide. You have my pity and my sympathy.

CATHERINE D'W. DAVIS.

BURR-GLARIOUS.

It will be recollected by some hundreds of persons who attended Mr. Burr's lectures, in this city, that one experiment in the rappings, performed by these gentlemen, was considered by the audience as the most capital and successful, and brought down great applause. The lecturers were endeavoring to show that they, like the "mediums" in this city, and elsewhere, could rap out the names of entire strangers, persons whom they never saw before, and whose names they did not know. On the evening in question, a person in the audience came forward to have his name spelled in the true spirit fashion. Accordingly, Chauncey Burr called the alphabet. Heman Burr looked the gentleman intently in the face, and rapped the gentleman's name—"Franklin." Mr. Burr declared on the spot, and has since repeated the same assertion, that the man was an entire stranger to him, and that he did not previously know his name.

Now, be it known to all the persons who were in the hall on that evening, and who really believed in the genuineness of this experiment, and that it was made in good faith, that it was all a preconceived humbug and cheat, deliberately arranged beforehand by Heman Burr and the afore-said Mr. Franklin. Franklin confesses it; the proof is positive, and Burr dare not deny it. This was the first, the last, and the only exhibition of spelling the name of strangers, in imitation of spirits, vouchsafed to the people of Providence by the Messrs. Burr. Was it not, Mr. Editor, a complete Burr-lesque?

D. B. H.

REMARKS.—We deem it proper to state that when we first heard of this imposition, we stated our doubts of its truth, and in the evening asked Mr. Heman Burr if he did really know the man's name. He then declared to us, in the most positive manner, that he *did not know the man's name*, although he admitted to us that he held a conversation with Mr. Franklin, previous to his going into the hall. The whole transaction stamps the originators with deception, and is, of itself, enough to shake the confidence of the community in the extravagant charges they make against others, and their pretended "scientific explanations."

It will also be recollected that Mr. C. C. Burr stated a very remarkable case of his correct spelling out some facts in relation to a family in St. John's, (we think that was the place.) He left the audience to infer that it was all by his "guessing" and penetrating. We subsequently heard him state that he had been told these "remarkable facts" by a member of the family, previous to his trying to spell and rap them out.

If a greater want of candor can be found among the impostor "mediums," or the rappings are greater "humbugs," than these pretended expositors, we have yet to be convinced of it.—*Providence Mirror*.

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